

# The Disciple

A Magazine for Unitarians and other Christian People.

*Nemo Christianus, nisi discipulus.*

MICHAEL SERVETUS.

## The Religious Census of Ireland.

**I**N all civilized countries it is now customary to have a periodical Census, or enumeration of the inhabitants, and generally with some accompanying statistics.

The earliest record we have as yet obtained of such an enumeration is that contained in the book of the Old Testament generally called Numbers, purporting to be a census of the people of Israel before entering the land of Canaan, about 1400 years before the Christian Era. About 400 years later we have the record of another census, taken by the command of King David, which is ascribed by one of the historians to the inspiration of Jehovah, while by another it is ascribed to the instigation of Satan, and to the king's ambitious motives in drafting as many fighting men as possible into his army. Among the ancient Romans we find that there was a very full and accurate census of individuals and classes taken every fifth year, from B.C. 420, and continued until their imperial policy, with consequent recklessness, extravagance, and luxury, enervated and demoralized that once-powerful and conquering nation, and the Imperial City, and its fair provinces and colonies, became an easy prey to hordes of barbarous and hardy invaders. In our own kingdom the first authorized and regular census was taken in 1801, and has since been continued every tenth year.

In 1836 Mr. Rickman suggested the idea of forming an approximation to the probable number of inhabitants in antecedent periods by reference to the parochial registers of baptisms, marriages, and deaths, from 1570. But in few parishes had these registers been regularly kept, either in Ireland or in England. In Ireland, during that year, the ministers of all denominations were requested to make a return of the number of families or individuals connected with their congregations. This, however, proved to be very inaccurate, as many of the clergy of the Established Church returned all, at least of the Protestant inhabitants of their parishes, as their own parishioners, ignoring the claims of other denominations. Thus, the number of members of the Established Church was misrepresented as being far in excess of those of the Presbyterian and other denominations.

In England, the opposition which Nonconformists have strenuously and successfully persevered in, has produced the result that in this part of the kingdom the religious denomination is not required to be given. Our Irish members of Parliament, however, have not exerted themselves to the same purpose, and consequently in the Irish Census the religious denomination is required to be appended.

At the period of the last Census, the Presbyterians of the General Assembly used all possible diligence to prevent the mistakes or misrepresentations above alluded to. But the members of the Irish Non-Subscribing Association were neither so diligent nor so successful. In the Census returns, accordingly, some of our communion returned themselves as Presbyterians, some as Non-Subscribing Presbyterians, some as Remonstrants, and some as Unitarians.

In order to secure a more accurate and satisfactory return in the Census to be taken on 4th April next, the General Committee of the Non-Subscribing Association have unanimously resolved to request and urge all connected with their body to return themselves as "NON-SUBSCRIBING PRESBYTERIANS." As a few of our Free Christian brethren seem not disposed to retain or adopt the name of Presbyterian, it is requested that these enrol themselves simply as "NON-SUBSCRIBERS."

Should this advice be followed, as we trust it will, we shall have a more just and truthful statistical return of those who openly profess the broad principles on which this branch of the Christian Church is founded. We assume ourselves, and give to all who may be disposed to join with us, an unrestricted use of Christian liberty in the formation of religious as of other opinions, and we associate as Churches without being bound by any theological or sectarian name. Freedom of inquiry has, no doubt, led most, if not all of us to adopt what are generally called Unitarian views of Christianity. But we believe that if all those who are likely to return themselves as Unitarians in the Census were to be enumerated, the result would not include the hundredth part of the number of those who entertain theological views exactly similar, or nearly akin, to our own; though, from various reasons, which may perhaps satisfy their own minds, many of them hesitate to assume the name of Unitarian, and still adhere to the Churches in which they and their forefathers have long worshiped.

Happening to be in Glasgow on a Sunday in the summer of 1864, the present writer attended worship in the noble old Cathedral of St. Mungo. There was a crowded congregation, many of the aisles being occupied, as well as the pews. The service was conducted by the stated minister, Dr. Robertson, who delivered a thoroughly Unitarian discourse. On expressing our admiration, as well as surprise, to a gentleman who had civilly admitted us into his pew, and to whom we described ourselves as Non-Subscribing Presbyterian, and Unitarian in theology, he assured us that the members of the congregation, with the exception of some six or eight, held similar views to those of their pastor. He added that he had occasionally visited St. Vincent Street Chapel where the same doctrines were preached. "But," said he, "we don't like the name Unitarian: it is rather sectarian and



dogmatical; but we hope the time is coming when all will be Non-Subscribers, not bound by creeds or confessions devised and imposed by their fallible fellow-men." Such also appears to have been the feeling of Dr. Channing, and such, if we mistake not, is that of Dr. Martineau.

Some of our English brethren have an aversion to the name Presbyterian, from an erroneous idea that our Non-Subscribing Presbyteries claim a sort of oligarchical authority. They meet together, lay and clerical representatives of our several congregations, for consultation, mutual assistance, protection, and advice. No constitution is more democratic, or more free, than that of Presbyterianism, when properly carried out. We trust that the readers of this periodical will unite with the Committee of our Association, in seconding the recommendation that, in the ensuing Census, our members should all be registered as "NON-SUBSCRIBING PRESBYTERIANS."

[These lines are penned by one whose maternal grandfather, with all his apostolic mildness and moderation, was one of the most uncompromising, as well as progressive, of the founders of the Remonstrant Synod; and whose paternal grandfather was grandson of a minister who was among the earliest of those who first raised the standard of Non-Subscription among the Presbyterians of Ulster.]

## Religious Life in Saxony.

**W**E in England are too ready to raise a lament over our numerous sects, our discussions and constant disputes, and to long for a Universal Church, where all these discordant elements might blend into one harmonious whole. For those who feel thus, no better cure could be found than a stay in Germany, and an acquaintance with the results of State Church rule there. They would then see that paralysis, not union, is the outcome of an institution which crushes or ignores those natural differences of religious opinion which must arise in the minds of all thoughtful and earnest men. Compared with the stagnation of the Lutheran Church, that Be-all and Do-all allowed by the State, our wranglings, nay, even our illiberalities, turn into blessings to be exchanged at no price for the fatal languor reigning in Germany. When we look back to the days of the Reformation, we ask ourselves if this can be the nation which then stood foremost in life and strength to do and to suffer for freedom, and if that were its last great effort in the cause?

The Lutheran Church, grounded, as is well known, on the Augsburg Confession, admits of no divergence from its doctrines and forms. The clergy are as much in leading-strings as their congregations, and a reforming voice, if one should be bold enough to suggest change, or even modification, would immediately be silenced. Thus it happens, that those who should be leaders, sink into the universal apathy, without any ambition to rise above the level of a mental and moral responsibility of the tamest and most colourless kind. There is, it is true, a branch of more liberal thinkers, called the *Protestanten*,

Verein, but these, though the little action they are able to take is necessarily extremely timid, are tabooed and looked on with horror by the Orthodox. As the changes they wish to introduce (in form rather than in substance) must not be touched on in the pulpit, the discourses of the members of this Verein, lacking the flavour imparted by stricter orthodoxy, are tame and cold, and fail to leave a mark.

The German laity consist of two classes, the sound in faith or Pietists, who conform scrupulously to the ordinances of the Church, and are correspondingly narrow and self-righteous, and the far larger class completely indifferent to religion. In the latter it seems next to impossible to awaken any interest in the subject, but how far this may be attributed to the Church system it is difficult to say. If there be earnest thoughtful minds among them, and such must surely exist, they are without a leader, without any interpreter of their inner wants and aspirations, without means of giving expression to these, and so they, too, sink into the general torpor, and treat every form of religion with equal contempt. Of the Church they know nothing but what they are obliged to know; and now that civil marriage is allowed, and baptism no longer compulsory, thousands of these Indifferentists who belong to the upper-middle, a highly-intelligent class, will probably never enter a church with any other feeling or object than that with which they visit a picture gallery or museum.

Lutheranism is a thing apart from the people, who have no work or interest in common with it. Unlike the Anglican Church, it offers no bond of union between pastor and flock. The clergyman visits no one, holds no classes, Bible meetings, or any of those gatherings which in England form such an important part of religious life. The co-operation of the congregation is never asked, nor even allowed; nor have they a voice in the smallest matters connected with the services. It is true that one important exception has lately been introduced—viz., that when a living is vacant, the Synod appoints three candidates, from whom the congregation is allowed to make choice. The whole thing is done for them, not by and with them, and they have been too long in leading-strings and in the languor caused by inaction, to care anything about the Church as a means of furthering religious life. They look upon it as a necessity imposed by the State for the performance of certain rites supposed to be inseparable from Christianity—that is all. They have never been led, to think on serious matters at all; no one suggests any thing to think about, and their total want of capacity in forming an independent judgment is most striking. The worst feature of this is that they seem to have no desire for better things, and it is this complete lethargy which crushes one's hopes of a revival of vital religion.

Let us enter a church in one of the larger towns of Saxony. Perhaps we may thus be able to discover some reasons for the indifference with which religion is regarded. The building is old; we seldom find a church dating later than from the 15th century. Leipsic, for instance, though its population has more than quadrupled since Luther's day, has not added a single one to the number of its



churches ; a striking proof this, of the apathy of the people and the State. The church is large, uncomfortable, and neglected in appearance, mostly destitute of architectural beauty, and looking as if it belonged to other times and had no place here. The hours of service, too, fit those by-gone days, not ours certainly ; but in a true spirit of conservative devotion to what was done in Luther's time, are devoutly retained. Morning service begins at 8-30 a.m., in some country places as early as 6-30 a.m. ; the second service being at 1 p.m. These hours one would think the most inconvenient that could be chosen, and more fitted to keep people from church than to bring them there.

If we are punctual, and it be a festival, we may hear an introductory anthem, sung exquisitely by a trained choir of boys, whose voices are as lovely as their execution is perfect. The Lutherans retain many of the Roman Catholic forms ; the altar is never destitute of a crucifix, on each side of which tall candles burn. The clergyman, his neck adorned with one of those enormous ruffs familiar to us in the portraits of old divines, intones from the altar ; but what he says is inaudible except to those close to him.

Liturgy or prayer book there is none ; the hymn book supplies the place both of it and of the Bible, and is the one book of devotion to be found in German homes. The verses of no modern authors are admitted into this collection, which consists of writings of the 16th, 17th, and 18th centuries, and is generally dogmatic and didactic in character. Some of the hymns, however, breathe forth a truly lofty and deeply religious spirit, and may be ranked among the finest productions of fervent piety. But how these beautiful words are desecrated by the congregational singing, the only part of the service in which the people join ! One's expectations are a little raised in a land which has given to the world Bach, Handel, Beethoven, and whose inhabitants have the reputation of being born musicians. Yet to feel what church music can be, we must listen only to the anthem, and close our ears to the hymn. Anything more dismally drawling and harsh than one of these old chorales, droned or shouted forth, as the case may be, it is difficult to imagine. One thinks that the times can after all scarcely have changed so much since Tacitus compared German voices to the rattling of waggons, or Charles the Great sent to Italy for masters to teach his Germans how to sing ! The melodies are often very fine and inspiring, but alas ! the greatest creations of genius may be spoilt by blundering, and we are thankful when the long hymn, the droning of which, invariably at the slowest *tempo* imaginable, occupies at least twenty minutes, is over. The general sleepiness of the whole performance is heightened by its being done sitting, and as kneeling is considered Popish, and only resorted to twice a year, on *Busstag* (Humiliation Day), the relief obtained by a change of posture is denied. On this *Busstag* it is amusing to see the preparations made for the great act, and the difficulty experienced by the congregation in getting on and off their knees.

As the singing takes the place of prayer and responses, it occupies

quite half the service, and to make it still longer it was the custom for the organ to play a few bars at the end of each line, but this practice is fortunately falling into disuse, though some churches still retain it.

Next follows a very short gospel reading from the altar (again inaudible to the majority), another long hymn, and then the preacher mounts the pulpit for the chief act, the sermon. He is not allowed to choose his subject; a text is appointed by the consistory for every Sunday, and only once in four years is a choice from three permitted. The sermon is never read, but learned by heart, and occupies not less than an hour in delivery. The form of the discourse is always the same. Much action and studied effect are generally employed, but where these are wanting, and the poverty of thoughts is laid bare by a tame manner, empty benches are the result. The service concludes with the benediction, a parting hymn, and for those who wish to remain, the Lord's Supper, which is preceded by "Holy! Holy!" beautifully sung by the choir without accompaniment.

It will be seen from this description that the whole interest of the service centres in the sermon, and it may therefore excite surprise that more care is not taken to produce better preachers. But in Germany the number of theological students decreases yearly, and those who are left do not seem to be the right men in the right place; their soul is not in their work. Is this to be wondered at in a church so little in accordance with the spirit of the times as the Lutheran? That the clergy make no sign, no movement, to free themselves from the yoke is sad enough; but the weight of the chain of custom they hardly seem to feel. They drone mechanically on, as the people know too well, for when the Saturday's paper is consulted, and the question asked: "Who preaches to-morrow?" the answer is, in nine cases out of ten, "Oh, *nobody*!" This is the term applied to the great majority of the clergy, for the professors, who generally do have something to say, keep mouths of silence. When they make an exception, however, and ascend the pulpit, the church is crowded, and this is one of the few promising signs of the times.

There are still hungry souls seeking for bread instead of the offered stone, and it may be that in them lies the germ of a new religious life. Of a second Reformer there are no signs; we must rather trust the unseen forces at work in the spiritual as in the natural world, and hope that the day will come when this land of the Reformation shall awake from her death-like slumber, and blossom forth into spiritual strength and beauty.

### Ezra Stiles Gannett.

**I**T is a fact beyond dispute that the memory of a good man is blessed, that it exerts a beneficial influence upon all classes, calling the mind out of petty thoughts and fickle purposes to high and noble aims. When we see how much has been accomplished by one



true life, we are led to think more seriously of the possibilities within ourselves ; and, if we have a spark of the fire of real goodness still burning upon the altar of our souls, we set before ourselves a certain ideal which it will be our earnest endeavour to reach. Brightest in the firmament of good lives, shines the life of Jesus Christ, but all good men and women may be to us the "children of light," guiding us to the presence of Him whose infinite goodness we can never more than finitely copy, even when we stand upon the highest plane of existence.

From a world of selfishness, sin, and narrow aims, we look back upon those grand heroes of the Old Testament, the memory of whose deeds still commands the admiration of men. We look at the humble preachers in the early years of the Gospel of Christ, and we rejoice in the thought that God could press out of their tried, trusty, and true hearts such rare music, and that He could give them such endurance as must have made the angels envy them, could they have experienced such a feeling. And in like manner, along the line of the centuries, a Luther thunders against Rome, risks his life for the welfare of his race, and rekindles the fire of devotion in men's souls until another band of brothers goes forth conquering and to conquer for the kingdom of truth and righteousness ; a Wesley marshals an army of faith and goodness against sin ; a Priestley becomes an exile for the sake of truth ; a Channing arises to bless the world with high thoughts of God, Christ, and man.

To the life of the colleague of this last great divine we intend to devote a few pages.

Ezra Stiles Gannett was born in an old-fashioned New England home, where order and regularity, cleanliness and right-doing reigned. His father, Caleb Gannett, was for nearly forty years the steward of Harvard College, and for many years the treasurer of Cambridge parish. Among his sixteen great-great-grandmothers Caleb could count one Mary Chilton, a "Mayflower" girl, and the first of woman-kind, according to family tradition, to touch the Plymouth sands at the general landing of the Pilgrim Fathers. His wife was Ruth Stiles, a daughter of the President of Yale College, and a gentle, refined, and clear-brained woman. She was also the true daughter of three generations of Calvinistic ministers. The fly-leaf of her Bible contains the record of her readings in it. Twenty-two times from cover to cover since she was ten years old ! The severity of her self-judgement comes out very strongly after the birth of little Stiles, when she prays to be kept from showing "an *undue partiality* to the dear child which God has given her," as well as for "grace to bring him up in the nurture and admonition of the Lord." Such were the parent-moulds of the boy who was born on the 4th of May, 1801, and named after his grandfather, Ezra Stiles. The mother was soon called home ; but she lived long enough to leave some impress of her character upon her boy ; and the father died before his son had finished his education.

Commencing his training under private tuition, young Gannett

completed his course at Cambridge, Mass. Between the college days and the first sermons lay a few months of doubt. What should he be? His aunt wanted to make him a lawyer. He was drawn towards the ministry, but he went slowly, with misgivings, and the misgivings lasted long. The following extract from his journal will show the state of his mind at that period :—

“I considered that I was going into the world without any fixed principles of conduct or belief, with habits of indolence and procrastination, and that I was pursuing a course without determinate end, and thus had not even foundation on which I might build hope, for I never would preach with such unsettled views, and could never become a minister, as I never could perform that important part of a minister’s duty—visiting.”

Still he resolved to work and to wait. He did wisely ; for in his subsequent life he became above all other things the “pastor” of his people ; and his views firmly and permanently settled into an evangelical type of Unitarian theology.

College days over, young Gannett had preached fifteen times for Dr. Channing, when an invitation came, asking him to be the colleague of that great preacher and writer. The vote was not unanimous, and the young man demurred, as well he might, for many reasons. Again was he urged by a letter from the principal officer of the church, who stated that Dr. Channing was personally favourable to his settlement, as were also 90 proprietors out of 114. Such news was reassuring. But to be co-pastor with Dr. Channing ; to stand in the pulpit of the first preacher of Boston, the man whom the citizens revered, whom the Unitarian ministers hailed as their chief, whom strangers from afar and near eagerly sought out on Sundays ; to rise in that pulpit and meet the disappointed faces of the audience, hoping to hear Channing ; not to know, perhaps, till service time, in consequence of his colleague’s uncertain health, whether he was to preach or not ; to have his youthful sermons contrasted week by week with Dr. Channing’s deep thought, chastened language and winsome manner—how should the young man be equal to this trial? At length, however, he conquered his doubts and sent his acceptance.

Ordination over, the great work of life began. He met his people on the first Sunday, and gave out the text : “Receive us . . . . for I have said before that ye are in our hearts to die and live with you.” Such turned out to be a literal fact ; forty-seven years later, he gave up his first and last charge—with his life.

Round and round the parish he went, year in and year out, visiting his people who dwelt near and afar. There were 150 homes to visit, besides the Sunday services and the weekly lectures ; yet as long as he had health he was never once absent from his post. His earnest devotion to pastoral work introduced him to solid missionary work, and was the fountain of his power.

The word “engaged” was seldom allowed to be said at his door. The story must be listened to ; and he would question and cross-question the petitioner, chide, and give, all at the same time. His overheard conversations with the poor became home-jokes, but he



cared not. Those poor whom he had adopted came to him as to a father. Was "poor Patrick's boy" in trouble, Dr. Gannett was the chief comforter. Did his apple woman, on the Common, plan some wholesale purchase of a box of oranges for the Fourth of July, the Dr. was summoned to the council and made banker. Unpaid rents, pawnbrokers' charges, family disputes, "black Sarah's" funeral, all were brought to him for settlement; often adding to the complexity of Saturday night accounts, and sending him to borrow money in advance of the quarter's salary. On Thanksgiving eve, the eight or ten turkeys were carefully weighed, tied, labelled, and sent away, mated with the proper pies to make the next day merrier for certain humble friends. Not till he was sure that the woman with four children had a ten-pound turkey, and the childless widow a six-pounder, was the sermon touched.

No wonder that men said that his sermons were full of human tenderness and sympathy. Usually he was his own messenger of help. The homes of the poor knew him well. A friend tells of seeing him, after he had become lame, on a very slippery day, feeling his way very carefully along, his two sticks grasped in one hand, and the other carrying a bowl. The Dr., seeing some one, stepped into a doorway. As his spy turned the corner and looked back, he saw the doctor cautiously peep out, and then begin again the perilous journey, to some attic, probably, in the neighbourhood.

The habits of a certain minister, whom he had recommended to the pulpits, came to his knowledge, and he felt obliged to speak of them at the Association. This friend found himself cut off from preaching, and was intensely angry with Gannett. The ostracised preacher, sick and moneyless, used to get young Wendte to do his errands and ask assistance here and there. One day, in a rain storm, bound on some such mission, the boy met Dr. Gannett. "Why, where are you going in this rain?" "For the doctor." "Is your mother sick?" "No; it's S——" His face fell. "What is the matter?" Wendte described the poor man in his wretchedness. "Where does he live?" They parted. The boy went about his errand, and came back an hour afterwards to find Dr. Gannett already there. The poor preacher was out of bed, sitting in a chair, looking at him with tears in his eyes. Gannett, lame as he was, had taken him up, made the bed, swept the room, and from somewhere got a bowl of soup.

All classes found him to be a dear friend, a genuine helper, a sympathising adviser, and a wise counsellor, whose service lasted till the want ceased. When a man can make his pastoral mark so well that even mere money-grubbing worldlings respect him, there must be a large amount of real Christliness in his composition. A young man, entering the city-life, brings Dr. Gannett a letter from the minister at home; and to the boarding-house and place of business Gannett came, with warm and earnest words, till the hard business men would say, "We rarely see such men about here." Indeed, the entire scene of a saleroom would seem to change to quiet and respect at his

presence. He wore no priestly dress, he used no theological cant-phrases, he did not tell men that he was religious ; but his walk and conduct did.

We have the key to his pastoral conduct when we remember that he considered himself "engaged in the same kind of work as Jesus Christ was engaged in." With this thought in his mind he could not become a mere gossip, small-talking, funny parson. He visited his people with a purpose, though he sometimes came away after a long visit with a feeling of spiritual unfaithfulness, in not having spoken, and sometimes with regret for the awkwardness of his honest address. With those not rich and fashionable, he felt more at home than he did with the great folks whom Dr. Channing had drawn to his church. Here is his own confession :—"Called on Mrs. ——. I fear that I shall never learn the etiquette and manners of fashionable society. I felt the misery of patronage." To his parish, first and last and always, he considered that he owed his whole self.

Let us now look at him in his pulpit ministrations. During his term of ministry he wrote and preached no less than 1,750 sermons, to say nothing of piles of lecture-abstracts, and of little sheets containing the heads of extemporaneous discourses. This shows remarkable industry, and marks the upright man who could not bend to the practice of putting a new text to an old sermon. Rather than do so, he sat up scores upon scores of Saturday nights, and wrote on till within one hour or two of the service. His mind was so constituted that he could shape out before hand his sermons as well in the busy streets as in his study. That his sermons, so hastily written, were of the first order, we learn on the authority of no less qualified a judge than Dr. Hedge, who says—"He was unsurpassed by any of his fellow-labourers in the power of saying precisely what he meant. Very eloquent he was, as all who heard him in the days of his strength will testify. He was the greatest, I think, in extempore speech. The exactitude of his perception, the perfect precision of his thought, and the marvellous command he had of his powers, their prompt obedience to his will at all times, in all places, gave him a mastery and success in that kind of performance, a combination of fluency and force which I have rarely seen equalled, never surpassed." This is a splendid testimony to the power of the man whose humility was so great that he thought himself unworthy to stand side by side with Dr. Channing. But has it not been so in the case of hundreds of other really great and gifted men? It is so with the gifted few whom we know, and we doubt not that it is almost universally the case. Self-appreciation is the simpleton's paradise, but the dread of wise men.

To his humility Dr. Gannett was largely indebted for his success. He looked up to the highest standards in preaching. Perfection in it he considered his unreachd prize ; hence he was ever putting forth his best, and pressing on. Let his own words give us his views of the preacher's vocation.

"The pulpit is the spot on which *conviction* must plant itself, and speak in the tones of a calmness too deep to be passionate, too earnest to be mechanical, of



themes which, beginning with the soul of man, spread themselves out through the infinite relations of God and eternity. On such themes a man should speak, if he open his mouth upon them, with reverence and solicitude, but also from acquaintance, an acquaintance so intimate that it has become a part of his habitual consciousness. My first advice to the young minister would be, preach what you believe, and nothing else. Go just as far in your sermon as you have in your faith; when the one stops let the other stop. Better reiterate one idea fifty times, if each time it come from your inmost conviction, than utter fifty ideas which have only taken up their summer residence in your mind."

"Enter not the pulpit with any other than the highest purposes. Prepare your mind for the services of the hour by prayer and meditation. Come not hither to give entertainment, to win applause, or to discharge a professional task."

"The end of preaching is not to communicate new views of truth, but to awaken attention to old views; not to feed the mind but to quicken it, not to educate the intellect, so much as to direct the conscience and soften and elevate the heart."

Such was Dr. Gannett's view of the preacher's work, and in like manner did he magnify his office. Therefore we are not surprised to find that he was eminently successful as a preacher. During his visit to Europe he preached in London, where Rev. J. J. Tayler heard him, and wrote in the following manner to a friend:—

"I went in the morning to Carter Lane to hear our friend, Dr. Gannett, who has been producing a great sensation in the London pulpits. Carter Lane was crowded, galleries and all. Lady Byron, we are told, follows the preacher from place to place, and takes notes of all his sermons. He will do us a great deal of good. We sadly want rousing."

This testimony from one of the most polished preachers of the time is a strong proof that Dr. Gannett struck the true key-note when he refused to preach philosophical and speculative sermons, and decided to preach only such as meet the deepest needs of the soul. Rev. Thomas Madge wrote in a letter to Dr. Gannett, "The effect produced by your discourses was very great, greater than I have observed from any other person for many years." Yet, after all such praise, he went back to America with the same poor opinion of his own powers as he brought to our shores, and was often ready to cry "Who is sufficient for these things!"

As a reformer, Dr. Gannett was somewhat slow in his movements. He was eminently cautious, while intensely anxious to do the best for his fellow-countrymen. His attitude towards the anti-Slavery movement was strongly condemned in this country, and in his own. But we must remember that, with a few exceptions, he was as well forward in the cause of abolition as were most other Unitarian ministers of his day. While his sympathies were with the slave, he dreaded a severance of connection between the Northern and Southern States. He was bewildered. On the one hand, he wished to see the slave free; but on the other hand, he feared that rash men, in effecting freedom for the slave, would so push matters that a war would be the result, and then would follow disunion, and men would shoot the lip and say, "Where now is your boasted republic? Where now is the popular form of government in which you glory?" When Burns was given up, almost the first person who entered his house was Dr. Gannett. Meeting there Rev. John Parkman, he said in those plaintive tones which all who knew him well remember: "Is it true

that he has been surrendered?" On Mr. Parkman's replying "Yes" he threw himself into a chair, buried his face in his hands, and then, in a voice broken by sobbing, burst out, "O God, forgive this guilty nation! What will become of us? What dreadful judgements are in store for us?" Replying to his daughter's question whether he would surrender a fugitive slave, he said, "If he comes to-night, or any time, I should shelter him, and aid him to go further on to Canada, and then I should go and give myself up to prison, and insist on being made prisoner. I would accept of no release; for I have decided what to do as an individual against the government, and therefore I should abide the result."

Further on in the movement we find these words from his pen. "The grievous wrong, utterly indefensible and unjustifiable, to be held in universal and unmitigable condemnation . . . . . it is the attempt to degrade a human being into something less than a man, not the confinement, unjust as this is, nor the blows, cruel as these are, but the denial of his equal share in the rights, prerogatives, and responsibilities of a human being, which brands the institution of slavery with its peculiar and ineffaceable odiousness." In many a printed passage of his sermons, like sentences occur, but they are always united to others which enjoin peace and order. That in the question of slavery he conscientiously followed what he believed to be the path of duty, we do not for one moment doubt; but we are sorry that he did not see his way clear to work in the great cause, because his immense influence and strength of purpose would have given great weight to the movement.

In other directions Dr. Gannett was a most decided reformer. The bye-streets of his city were fearfully neglected, and to these he sent a missionary, to gather the poorer children into the sewing-school and the Sunday School. He then induced the ladies of his church to form a union for the purpose of providing occupation and cheap clothing for needy mothers. And lastly, he organised a Freedmen's Aid Society, which furnished and supported two or three teachers at the South.

For a while Gannett was one of the editors of the *Christian Register*, a paper which required all the energy of his character. In this capacity Henry Ware spoke of him as "my strong-hearted coadjutor." At a later period of life Dr. Gannett refers in the following manner to his connection with this paper:

"I remember another period, when there was a sort of combined editorship, which I am afraid was rather poor; but we had pleasant times. There were four or five of us, among whom were Dr. Barrett and George Ripley, who undertook to edit the paper by holding a weekly meeting. We met together, and spent one evening a week in laying out the matter for the next week's paper; and if our work was not as sacred as that of another committee, which at the present time holds its meetings in England for the revision of the Bible, I think we did our work as conscientiously; and this I know, that neither heresy nor bigotry ever disturbed our intercourse."

In 1831 we find him working as editor of the *Scriptural Interpreter*. In the preface to the first number he says: "It has long



seemed to me that such a work as I hope this will be, is needed. The Bible is imperfectly understood ; and its meaning must often be misconstrued or remain obscure, unless *popular* instruction is furnished, and is brought within the reach of common readers." With the help of Furness, Young, Hall, Dewey, and others, it was not hard to fill the forty-eight pages of this bi-monthly journal. For four or five years the work was in his hands. By and by, three young men in the Divinity School, Theodore Parker, George E. Ellis, and William Silsbee, for a while took charge of it, and gave it an honourable ending. Those who wish to see the first faint germs of Parker's pushing thought must turn to the pages of the little *Interpreter*.

Before joining Dr. Lawson on the staff of the *Christian Examiner*, we find Gannett at work on another paper, the *Monthly Miscellany of Religion and Letters*. The paper was born in an exciting time. Lectures were very popular in Boston then, and Dr. Gannett seized the opportunity for the purpose of making his beloved Unitarian Christianity better known. Every lecture night his church was filled to overflowing, aisles and pulpit stairs, by hearers listening two hours long. People suffered themselves to be locked in after the afternoon service, to be sure of a good seat in the evening ; and ministers, now gray-headed, remember their eager walks over Cambridge bridge to hear the eloquent preacher of Federal Street. He used to enter the pulpit with topics carefully laid out and texts arranged, perhaps with his arms full of books ; then, giving himself up to the themes, that were at once those of his science and his faith, he would speak on and on in a rapid flow of exegesis, criticism, argument, and appeal. The people, musing, wondering, groping for light as they were, welcomed the clear and glowing statements.

We have reviewed the life of Dr. Gannett as pastor, preacher, reformer, and editor. A few words remain to be said respecting the beauty of his Christian spirit. One who lived with him several years says that in his home he was kind, gentle, forbearing, and just. As a father he was the peer of the best, and as a husband he remained "faithful unto death." His home and his heart were always open to his brethren, and many a low-spirited young minister went forth from beneath his roof with a fresh enthusiasm and a new vigour to face the difficulties of his position. As a public teacher he was eminently charitable to all from whom he differed. Though a champion of Unitarian Christianity in his day and country, he never employed the harsh language so often used by the mere controversialist.

Gannett's dealings with the Boston heretic, Theodore Parker, displayed at once the largeness of his faith and the brotherliness of his spirit. Dr. Gannett wrote :—

"It is plain, so far as faith in the supernatural mission of Christ is concerned, Mr. Parker is not a Christian believer. And yet he may be a Christian man ; that is to say, he may have received from Christianity influences which he is too slow to acknowledge, that have made him a pious and upright follower of the Master from whom he withholds this title. It may be a speculative, rather than a practical, denial of Christ's authority which we observe in him ; and, notwithstanding the instability of the foundations on which his faith rests, he may cherish

as strong a conviction as we of the reality of the Christian truths, and draw from them the strength and beauty of character which mark a true disciple."

This is the language of a right noble opponent. Parker felt the power of Dr. Gannett's teaching and character, as may be seen from a letter which he sent from his sick bed, on the very day he left his home for Italy and death:—

"REV. DR. GANNETT,

"DEAR SIR,

"I don't know when I shall see you again—with the mortal bodily eyes perhaps never. Hence this poor scrawl with a pencil. In your sermons which I used to hear in earlier life, either at Watertown or at Boston or elsewhere, you spoke words which sank deep into my heart, helping to quicken the life of pious feeling which I think had never slumbered there. I write now to thank you for the good words spoken then. Let me also say that, ever since, I have admired the self-denying zeal with which you have worked in your profession, while so many slept, and felt therein an encouragement. Believe me, with earnest gratitude,

"Yours truly,

"THEODORE PARKER."

At last the end came suddenly to Dr. Gannett's life. Dusk approached, one Saturday afternoon, in 1871; he took the old sermon case and the familiar walking-canes, and set out by the early evening train for Lynn. Six miles from Boston, an express dashed into this train from behind. In a moment the pure spirit was with God, in His hereafter, whither men's works do follow them.

## Congregational Memoirs—Templepatrick.

### III.

**B**EFORE describing the very peculiar circumstances under which the settlement of JOSIAS WELSH at Templepatrick in 1626 is said to have taken place, it may be stated, in connexion with that minister's family history, that his father, John Welsh, had died in 1622, and that his mother, the daughter of John Knox, had died in 1625; the latter having left him by her will the third part of her worldly goods, which were valued at £4,320 pounds Scots, or about £360 English.

Of the method of Josias Welsh's induction into the parish, or congregation, of Templepatrick, the reader is presented with the following curious account, taken partly from Dr. Stephenson's *Historical Essay*, and partly from an anonymous manuscript in the possession of the present writer, dated 1779, which manuscript Dr. Stephenson had evidently seen and used, and which is entitled *A brief Account how Mr. Welsh, the first Presbyterian Minister in Templepatrick, was fixed there.*

The Castle of the Knights of St. John of Jerusalem, to which Captain Norton, the inhabitant, had given his name, being opposite on the south side of the river to the house of William Shaw, by whom Josias Welsh was entertained privately for some time, the proximity of their dwellings, and a convenient ford at the river, occasioned many



friendly meetings between Mr. Shaw and Captain Norton. One day at Castle-Norton, in the course of the conversation after dinner, "the banished ministers," as they were called, happened to be mentioned, and Captain Norton, who had an unfavourable opinion of the abilities and conduct of Mr. Tracey (at that time the Episcopal Incumbent of Templepatrick), shewed some desire to converse with some of them, "if Mr. Shaw could meet with some sensible man amongst them." This doubt on the part of the Captain as to whether a "sensible man" could be met with amongst the banished ministers was probably caused by the recent doings of Mr. Glendinning at Oldstone, of which the Captain must have heard. Mr. Shaw promised to make inquiry for such, but observed that perhaps they might be afraid of being discovered and persecuted, as they had been at home. But the Captain gave his word and honour they should be safe; in consequence of which within a few days Mr. Shaw brings Mr. Welsh to Castle-Norton, and introduces him to the Captain, who was so well pleased with his company and conversation that he invited him to come and preach in the church at Templepatrick "next Sabbath." Mr. Tracey, the curate, hearing of this, went to church a little earlier than usual that morning, and was beginning the service, when Captain Norton came to church, with Mr. Welsh at his back, and orders Mr. Tracey to come down from the pulpit, who with reluctancy came down, when the Captain ordered Mr. Welsh to go up, and was so well pleased with his performance that he continued him on in the work of the ministry, without any other ordination; and this was the only introduction of this reverend gentleman into the church and the living thereof.

For the foregoing very singular account of the way in which Josias Welsh is said to have been inducted into the parish or congregation of Templepatrick, no authority is quoted either by Dr. Stephenson or the writer of the anonymous manuscript referred to; nor are the occurrences, which this account represents to have taken place on the occasion of that induction, alluded to either by Blair of Bangor, or Livingstone of Killinchy, or Stewart of Donaghadee, or Adair of Cairncastle, in their several notices of Josias Welsh's settlement at Templepatrick. But it does not therefore follow that what Dr. Stephenson and the writer of the manuscript tell us about this matter is without foundation. On the contrary, their narrative is singularly confirmed by an article which appeared in the *Belfast Magazine* for May, 1825, where we have an account of Mr. Welsh's introduction to Templepatrick, precisely similar, in all essential particulars, to that given above; with the addition that "when Welsh and his friends arrived at the church they seemed at first at a loss in what manner to proceed, but at length, doubtless after many words and much expostulation, it was found that neither party would submit, so that they were obliged to apply to force to settle the dispute. The Episcopalians were defeated in the contest. They and their minister were driven from the church, and Mr. Welsh was installed in the vacant pulpit."

The article in the *Belfast Magazine*, from which the foregoing extract is taken, was written by Mr. George Benn, the well informed historian of Belfast. And it is to be particularly observed that Mr. Benn does not quote Dr. Stephenson as his authority for what he writes; which, indeed, he could not have done, for Dr. Stephenson's pamphlet is dated June, 1825, whilst Mr. Benn's article appeared in the *Belfast Magazine* of the previous month. The only authority which Mr. Benn gives for his story is local tradition. He says: "I have heard an intelligent countryman deliver a long story that had been handed down to him by his grandfather about the settlement of Mr. Welsh;" and Mr. Benn concludes by adding, "I relate this tradition exactly as I have heard it, without vouching for its accuracy." Here, then, we have the same story told by two independent and trustworthy writers. And if it be objected that neither of these writers alleges anything but tradition for what he says, it may be answered that a wide-spread and long-continuing local tradition, such as the one before us appears to be, is very seldom without some foundation in fact.

As to the silence of Mr. Welsh's co-religionists, both in his own day and in later times, about the proceedings which Dr. Stephenson and Mr. Benn's informant allege to have taken place in connexion with the settlement of the first Presbyterian minister at Templepatrick, such silence, on the part of such writers, may be very easily and very satisfactorily explained. These proceedings, if they were not actually violent, as Mr. Benn's informant represents them to have been, were at least exceedingly irregular in their character. They were, therefore, not likely to be mentioned by Presbyterian chroniclers; for which reason, as well as for the other reasons stated above, we do not seem to be justified in casting aside, as unworthy of belief, the almost identical, but entirely independent, narratives of Dr. Stephenson and Mr. Benn, as to the way in which Josias Welsh was inducted into "the church of Templepatrick, and the living thereof." And, certainly, if there is any truth in these narratives, they give us a very curious picture of the state of ecclesiastical matters in the North of Ireland at the period referred to. Captain Norton seems to have thought that his commission in the secular army extended to the Church Militant, and authorized him to supersede one chaplain and to induct another. Indeed Stewart of Donaghadee speaks of Josias Welsh as having been "chaplain to Captain Norton." But if he was chaplain to the squire, he was also certainly minister to the congregation, of Templepatrick.

There is, however, one part of the foregoing narrative which seems to be founded on a mistake. It is therein stated that Captain Norton's forcible intrusion of Josias Welsh into the pulpit of Templepatrick, in the way described, was Mr. Welsh's "*only* introduction into that church and the living thereof," and that "Captain Norton continued him in the work of the ministry there *without any other ordination.*" Now we know, on the very best authority, that this was not the case. Josias Welsh, like probably all, and certainly most, of



his co-religionists in this country at that time, was episcopally ordained. In his case the officiating bishop was his kinsman, Robert Knox, of Raphoe. This we learn from Livingstone of Killinchy, who in the curious account which he gives of his own ordination by that bishop in 1630, represents his lordship as saying that he [Livingstone] "came to him because he had scruples against Episcopacy and ceremonies *according as Mr. Josias Welsh and others had done before.*" It should, however, be added that the name of Josias Welsh does not appear on any list which we have seen of the Episcopal clergy of the diocese of Down and Connor (in which diocese the parish of Templepatrick is situated), in the same way as the names of Messrs. Ridge of Antrim, Colvert of Oldstone, Brice of Broadisland, and other (so-called) Presbyterian ministers are recorded in such documents, as the regular Episcopal Incumbents of the several parishes with which their names are associated. Perhaps, after all, the connexion of Josias Welsh with "the parish" of Templepatrick, properly so called, as distinguished from the Presbyterian congregation, and the chaplaincy of the squire thereof, was always somewhat irregular, as its commencement certainly was, if we are to believe the traditional account of it which has been handed down, and which has been given above.

There is another point in Dr. Stephenson's notice of Josias Welsh's settlement at Templepatrick, wherein that writer appears to have fallen into an error, which, for the sake of future chroniclers, may be here mentioned. In a passage of his pamphlet preceding that which we have quoted a few lines back, Dr. Stephenson says that Josias Welsh "came to Templepatrick in 1621 or 1622." This, we have every reason to believe, is not correct. Josias Welsh did not leave Glasgow College until the winter of 1621-2; and even supposing him to have come immediately afterwards to Ireland, yet Livingstone expressly tells us that on his arrival in this country he "preached for some time at Oldstone" before he settled in Templepatrick; in corroboration of which statement we have the incidental remark made by the writer of the anonymous manuscript (already referred to), that Josias Welsh had been "entertained for some time privately" by Mr. Shaw, before he was introduced by that gentleman to Captain Norton of Templepatrick. So that there seem to be good grounds for thinking that the period named by Dr. Stephenson as that within which Josias Welsh came to Templepatrick is not exactly correct, and that the settlement really took place a few years later, viz., in 1626, which is the date commonly given by writers on Irish Presbyterian history, and which has been adopted at the beginning of this memoir.

Before leaving this part of our history, it may be mentioned that the Captain Norton, who has been represented above as taking such an active part in the introduction of Josias Welsh into the parish or congregation of Templepatrick, was one of five brothers, all of whom had been officers in the army of Queen Elizabeth in Ireland. Our Captain Norton, whose Christian name was Humphrey, settled at Templepatrick; where he got from Lord Chichester, some time before

1618, a grant of "the castle called Castle-Norton, with the villages and townlands thereunto belonging, at the annual rent of Twelve Pounds, and two fat beeves." Captain Humphrey Norton was one of those in the neighbourhood of the Six-Mile-Water, of whom, at that time (according to Stewart of Donaghadee), "the Gospel made a clean and clear sweep." His daughter, who seems to have been his only child, married a sergeant of dragoons named O'Linn, which so much incensed her father that he sold Castle-Norton and the lands adjoining to Captain Henry Upton, who also had come to Ireland as an officer in the army of the Earl of Essex, and had married a daughter of Sir Hugh Clotworthy of Antrim. Castle-Norton then became Castle-Upton, which it still is; and it, with the adjacent estate, is to this day the property of the Upton family, who, as we shall see, maintained for many years a very intimate connexion with the Presbyterian congregation of Templepatrick, of which they were, at the same time, members and patrons.

As bearing upon the temporalities of Templepatrick, and in connexion with the name of its first minister, it may be added that before Josias Welsh's settlement there, a family of the name of Welsh had owned property in the parish. In 1609 Sir Arthur Chichester granted to Thomas Welsh of Carnmoney, certain lands in Templepatrick, at an annual rent of £12 6s.; and in 1667 Charles II., when granting lands in the neighbourhood to Hercules Langford, Esq., made certain reservations in favour of the children of John Welsh of Carnmoney. Old maps are still extant on which "Mr. Welsh's land" is laid down, as being near the boundary which separates Carnmoney from Templepatrick; and at a later period there are traces of persons of this name occupying a respectable position in the neighbourhood; but no representatives of the family are known to exist in the present day. Whether or not the Welshes of Carnmoney were relatives to the first minister of Templepatrick, does not appear.

[ERRATUM.—The Rev. R. Campbell, the present minister of Templepatrick, has very kindly pointed out that Josias Welsh's friend, William Shaw, who in our number for February is correctly spoken of as residing at *Ballybentragh*, is in our last number erroneously styled "Mr. William Shaw of *The Bush*." The two places are not identical; as the present writer, in his imperfect local knowledge, had supposed them to be].

## Sennacherib's March.

### A GEOGRAPHICAL STUDY.

**W**HEN Nebuchadnezzar invaded Judea for the punishment of King Zedekiah, who had withheld the tribute, and for the final overthrow of the monarchy, he marched from Damascus, on the east side of the river Jordan, as described in Ezekiel xxi. :—

"Mark out to thee two ways by which the King of Babylon may come forth out of the land. And set thou up a finger-post: set it up at the head of the way to the city. Mark out the way, that the sword may come to Rabbah of the children of Ammon, or to Judah in Jerusalem the fortified. For the King of Babylon stood at the parting of the way, at the head of the two ways."



The maps show very satisfactorily this spot; it is at Jazer that the road is divided, one branch leading to Rabbah, and the other to the ford over the Jordan, on the way to Jerusalem. This ford is not the most southerly ford, which led to Gilgal and Jericho, but a ford about ten miles to the north of that.

The same march of Nebuchadnezzar is spoken of in Jeremiah xlix. 3:—

“Howl, O Heshbon, for Ai is spoiled. Cry, O daughters of Rabbah.”

Thus, as the Babylonian army marched southward, not only was Rabbah alarmed, but also the more southerly town of Heshbon. Rabbah and Heshbon are both well known, but Ai is not so. We may, however, place Ai by conjecture at about an equal distance from Rabbah, from Heshbon, and from the ford to which the army was moving. It was some small town in the hill country of the Hebrews, called the Mountain of the Abarim in Numb. xxvii. 12, and Deut. xxxii. 49, from whence Moses looked over the Jordan towards the land of Canaan.

This Ai of Jerem. xlix. 3, may very possibly be the same place as “Iim of the Hebrews,” of Numb. xxi. 11, and xxxiii. 44, as that name is the masculine plural of Ai; though the geography here is not easily understood. But, what is more to our purpose, it may be the Aiath of Isaiah x. 28, as that name is the feminine plural of Ai.

In Isaiah x. 28-32, we have the march of Sennacherib towards Jerusalem, on one occasion when he did not stay to besiege the city, but passed on towards the south-west, on his way to Egypt. This march geographers have usually placed on the west side of the Jordan; thus considering Aiath, the place first mentioned, as the same as Ai, near to Beth-el. But we shall now proceed to give reasons for thinking that Sennacherib on this occasion marched on the east side of the Jordan, and that Aiath is the same place as Ai of Jerem. xlix.

3. The words are as follows:—

“He is come to Aiath; he is passed over [the Jordan] to Migron; at Michmash he hath laid up his baggage. They have passed through the passage; they have taken up their lodging at Geba; Ramah is afraid; Gibeah of Saul is fled, &c.”

In order to support the placing Aiath at the east of the Jordan, and to justify the inserting [the Jordan] into the sentence as above, we must study the beautiful map of Western Palestine, lately published by the Palestine Exploration Fund. The argument may be understood by the help of any tolerable map, but the proof that it is right must be sought in the accurate survey.

In this map, Migron is unknown. Michmash is well known, on the further side from Jerusalem of a mountain range which runs from NW. to SE. The “passage” is the defile through which that range may be passed. Geba is well known, now called Jeba, two miles from Michmash. Ramah, now called *er-Ram*, is a mile and a-half further, but a little out of the direct road towards Jerusalem. Gibeah of Saul is not so well known; but enough of the route is known for us to

inquire, By what way did Sennacherib reach Michmash ; was it from Ai, near Beth-el, or was it from Ai on the east of the Jordan ?

Robinson, in his *Biblical Researches*, finds Beth-el at Beitin, a town three miles north of Michmash. If Ai or Aiath could be found near it, Sennacherib's route might have been on the west side of the Jordan. But no Ai is there to be found ; and we reject his Beth-el. Beth-el and Ai were two neighbouring towns, as we know from Josh. vii. 2, and Ezra ii. 28. Such a pair of towns we have in Ram-Allah and Bireh, both about ten miles to the north of Jerusalem, and one mile apart. Robinson takes Ram-Allah for Ramah, while we find Ramah at *er-Ram*, as said above. Ram (a *hill*), like Beth (a *town*), are parts of names which may be easily changed ; while Allah, the modern Arabic for God, like El, the Hebrew for God, leads us to take Ram-Allah for Beth-el ; and then in Bireh, distant from it by only one mile, we have the Ai of Benjamin, which we are looking for.

To return to Sennacherib's march, in Isaiah x. 28. If Ai of Benjamin is to be placed, as we contend that it should be, only one mile to the east of Ram-Allah, and then Aiath is to be identified with it, Sennacherib, on moving southward from Aiath, would not have found himself at Michmash, nor would he have had to pass through the difficult "passage" on his march towards Jerusalem. Nor would he have come near to Geba. Hence we argue with confidence that he marched from Damascus, as Nebuchadnezzar afterwards did, on the east side of the Jordan ; and that Aiath, on his route, was not Ai of Benjamin, but Ai of Jerem. xlix. 3, on the mountains of the Hebrews, not far from the ford.

Migron, which was between Aiath and Michmash, is not known on the map ; but from 1 Sam. xiv. 2, we learn that it was at the uttermost part of Gibeah ; that is, at the most easterly part of Saul's country ; and as the rock of Rimmon was situated in it, we learn from Judg. xx. 45 that it was in the desert near the Jordan.

Thus, we have two reasons for placing Sennacherib's route on the east side of the Jordan. First, because on coming from Ai, near Beth-el, he would not have found himself at Michmash, on the wrong side of the defile. Secondly, because the unknown Migron was probably in the desert on the west bank of the Jordan, a little to the north of Jericho. It is on these grounds that in our translation we insert conjecturally [the Jordan] between Aiath and Migron, at Isaiah x. 28.

## Lost and Found.

**I**T was a faithful companion that had accompanied me thousands of miles, into whose face I had looked thousands of times, whose busy fingers I had often observed, and to whose beating heart I had listened for very many years—it was a companion that had frequently admonished me of punctuality, of duty, of the flight of time



—in short it was my watch that I had lost and to which I now refer.

I shall not readily forget the first time I looked into its open, honest face. It was at a social party consisting exclusively of young people. I had been invited to be present to meet the young folk with whom I was intimately associated in Sunday School work, and for whom in various ways, according to the best of my powers, I had striven; and they, believing I had proved helpful to them had, quietly, and totally unknown to me, collected a few pounds, purchased a watch, and determined to present it on the occasion in question.

Tea over, and the table cleared, it was announced that a little business had to be transacted during the evening; and that it had better be dispatched before attention was diverted to other matters. So a chairman was appointed, who at once called upon a young lady to make a statement. It was with palpitating heart and faltering voice she rose and spoke in kindly terms of myself, and of the assistance I had rendered those present, and said that it would be a source of gratification to them if I would accept of a small token of their indebtedness, and so forth. She then took out of a little box she held in her hand, a watch and guard, walked from her place, put the guard round my neck and the watch into my hand, and concluded her remarks by expressing the hope that the present would prove useful to me, that I might long wear it, and that it would often put me in remembrance of the little circle of friends by whom I was then surrounded.

Her hopes had been realised; my watch had served me for eighteen years. When looking into its face during that period, I had many a time and oft recalled to mind the countenances of my friends as they appeared on the evening in question, and of whose kindness it was a continual memorial. But a somewhat strange experience awaited me in connection with it. The close companionship between my watch and me was interrupted for a period of more than two years. I had the misfortune to lose it, and the circumstances attending its loss and restoration were as follows.

One day I had a little duty to perform in one of the outer buildings attached to my home, and while thus engaged my watch was required. It appears not to have been necessary for me to look at it during the remainder of that day, and strangely enough, the hour when I had habitually for eighteen years wound it up, came and passed without any thought of it. The middle of the next day arrived before it was required, when lo, the watch was not to be found! I examined my pockets, vainly searched every likely place in the house, and then intimated my fears to the members of my household, including the servant girl. All heads were soon busy. On recalling the incidents of the previous day, I distinctly remembered holding it in my hand to notice the lapse of the minutes during the operation previously referred to, but I had not the slightest recollection as to what I did with it afterwards. While some searched the out-houses, others examined drawers, mantel-pieces and cupboards, but without avail. My watch was gone; and since articles do not usually go

without being taken, it would have been only reasonable to suppose that some one had taken it.

Did I not suspect any one? I am happy to say I did not—not even the servant. Indeed I could not help feeling uncomfortable on her account. It was impossible to suppose that any member of my family had misappropriated it, and it was equally difficult to account for its disappearance, without believing some one had taken it, though there had been to my knowledge, no one beyond the members of my household, on the premises during the period in question. Yet if the idea of the girl's dishonesty was even suggested, it was at once banished as an unworthy thought. If I had any suspicion at all, that suspicion rested upon rats, with which some of the out-houses were then infested. I fancied I might have laid the watch on the floor, and forgetting it, it had been dragged by these disagreeable and disreputable creatures into one of their holes, though why a rat should wish to know anything respecting the time of day was not at all clear. Not only therefore were the outer buildings searched, the garden examined, out-of-the-way corners looked into, but the rat holes were probed in the hope of recovering the missing treasure, but all to no purpose. Week after week passed by, and month after month, and still the watch was undiscovered. At last hope was relinquished, and I purchased another.

The remainder of that year lapsed, the next came, and departed; and still there was no solution of the mystery. The next year came, and the fruit season had arrived, when our old servant, who had left us more than a year previously, having been ill, came to visit us. Along with several members of my family she went into the garden to gather fruit, and while thus engaged, beheld something glittering in the ground among the gooseberry bushes. It was so bright that her curiosity was aroused, and, taking a piece of stick, she probed the earth, when to her consternation, and that of those along with her, out came the long-lost watch!

It was at once borne into the house in triumph. And such a watch as it was! Rather might it be termed the remnant of a watch. When last seen it was a respectable-looking article, with black silk guard and plated key attached; but here was a watch with glass broken, and dial covered with dirt, with fingers partially eaten away by rust, the folding back missing and hinge completely destroyed, key-holes exposed, and the attachment ring wrenched away! There truly was my long-lost companion. Poor, miserable, dirty thing as it was, my heart warmed towards it, even in its degradation. I took my spade, and turned over the soil where the watch had been found, when there were brought to light the guard, dirty, but in an excellent state of preservation, excepting where it had been in contact with metal; and the key; but the back, though long sought for, was not discovered. I saturated the watch with petroleum, applied a key, and the faithful creature, after lying in the earth two and a-quarter years, actually began to tick, as though nothing was the matter. But that did not continue long—probably not more than a quarter of a minute—when



its pulsation became intermittent, and it was evident its circulating system was sadly deranged. At length it refused to go even when probed, plainly showing that its condition was altogether serious.

Some time after its recovery I took it to a watchmaker's with a view to disposing of it for the worth of the old silver in it, when, after it had been taken to pieces, and a careful diagnosis of its vital parts had been made, I was advised to have it renovated. Though its frame was severely shaken, its vital force exhausted, and its case demanded special attention, I was assured it was worthy of all that was recommended. After due consideration, and some misgiving as to the wisdom of such a course as the one indicated, I yielded, and when my watch was put into my hand after the operation, it was so completely restored, had such a regular pulsation, was so brilliantly polished, the transformation was so incredible, that I was ready to exclaim—nay, did actually exclaim—"Beautiful for ever!"

I now wear it along with the old guard that was buried in the earth beside it, and feel as though a long lost friend had been raised from the dead, and I find its going qualities will bear favourable comparison with its external appearance. It still has the plain, old, honest face, its delicate fingers, though new, indicate the time of day as faithfully as before, and I feel that at heart it is as good as ever. My new watch I have disposed of, for there was a warmer place in my affections for the old one, which may yet possibly serve me to the end of the journey.

It is evident from the place in which the watch was found, that when it was lost, I must have been engaged in digging or weeding, as is occasionally my wont, among the gooseberry bushes, when, the guard probably becoming entangled among the branches, it was dragged from my pocket without my knowledge, and became embedded in the earth. Furthermore, I remember being occupied in that part of the garden on the day on which I saw my watch for the last time. When I reflect upon the incidents connected with the loss of this article, the room there was for entertaining doubt as to the honesty of some one about me, I feel devoutly thankful that my suspicions rested upon no human being; and that I was contented to regard the affair as a mystery which might possibly be one day solved. I waited patiently, and not in vain. I have learned from this experience the folly, if not the wickedness, of harbouring suspicions of personal dishonesty without very grave reasons indeed.

### What They Say.

I REMEMBER, some few years ago, going up into the Lake District to spend a summer holiday. I was alone the first day, expecting a fellow-student to join me on the next. After tea I strolled out to see the place. About the centre of the village I saw an intelligent working man in the road, leaning against a garden wall. I

got chatting with him somehow. We talked about the weather with wonderfully good feeling. We discussed Education with all sweet reasonableness. Then we came to Religion. He was an Episcopalian; a zealous out-and-out believer in the Three Creeds and the Thirty-nine Articles.

"And what may you be, sir?" said he.

"Well," said I, "I don't care much about names, but I suppose I should be called a Unitarian!"

The man sprang up straight off the causeway, as if a viper had darted out of the wall behind him and stung him.

"What's the matter?" said I.

"Matter!" he exclaimed. "Matter! I'll have nothing to do with Unitarians!"

"Why?" said I, as coaxingly as I could. "Come, now, tell me what it is you have against these Unitarians."

And he replied almost indignantly:

"O! you're a poor lot. You've got no life in you. Nobody knows what you mean to stick by, or what you are driving at."

I was both amused and instructed by my companion's words. And as I walked to my lodgings that night, I thought, and have thought many times since, that *cum grano* there was force in what he felt.

With Unitarian heads to guide, and Methodist hearts to give steam to the movement, what might we not do to make pure Christianity a real and living influence in our time!

## He Heareth Thee.

"Why should I pray? Why should I venerate and be ceremonious?"

—WALT WHITMAN.

Why shouldst thou raise the voice of prayer  
To One thou canst not see?  
Thy heart to heaven why shouldst thou bare?  
Because—God heareth thee.

Thou runnest on thy daily round,  
From holy speech dost flee,  
In all thy thoughts God is not found;  
And yet—God heareth thee.

In dealings with thine earthly kind,  
Thy talk is bold and free,  
Above thou liftest not thy mind;  
But still—God heareth thee.

God is not deaf, that he should miss  
Thy thought, whate'er it be;  
The sanction of thy prayer is this—  
God ever heareth thee.

V. H.



## Notes of Sunday School Lessons.

XIV.—(*April 3rd*).

### SLAVERY.

Read Genesis xxxvii. 36.

There is a race in Eastern Europe called Slavs. Their name, which means *glory* or *enunciation*, has become, since many Slavs were held in servitude by Franks and Germans, a common term for all in bondage.

Slavery takes away a man's natural right to the produce of his own labour, and the property of his own person. Said to have a merciful origin. At first savages used to slay prisoners taken in war; afterwards preserved some alive to work for them. These were called *servi* (preserved)—serfs or slaves. They were transferred from one master to another by barter or sale as "goods." Warlike chiefs would attack some neighbouring country, and bear away its people as slaves. St. Patrick was thus captured by an Irish pirate, and sold as a slave in Ireland.

When Spaniards took possession of West Indian Islands and parts of America, they made the Indians their slaves, to work the mines, &c. These were not strong enough for the labour and died by hundreds. A good bishop (Las Casas) pitying them, suggested that strong negroes should be brought from Africa for this hard work. Hence arose African slave-trade, with all its miseries. Describe its horrors: Men, women, and children stolen from their African village; packed on ship-board: horrors of the passage: sold in America, &c. Men at length saw the criminality of this. The hearts of good Christians touched by the sufferings and wrongs of the Africans. Abolition of Slave Trade, 1807. Abolition of Slavery in all British territories, 1833.

American slavery continued; in the United States, there were 4,000,000 slaves.—Tell the story of Frederick Douglass: Born a slave in Maryland: no real home: his mistress begins to teach him to read, but is forbidden by master, who said learning "would for ever unfit him to be a slave." This revealed the secret of the white man's power over the black. "From that moment," he said, "I understood the pathway from slavery to freedom." He learned to read and write spite of all difficulties: escaped: became an advocate of the rights of the African slave.—National crimes bring immense suffering.—The late American war. Ended in the abolition of slavery in that country.—Slave-trade abolished in Egypt only in the last few years; slavery still existing there. Let us trust that this great wrong will quickly die out.

Because man is a moral being, because he is made "in the image of God," he has both duties and rights. "That same inward principle which teaches a man what he is bound to do to others, teaches equally, and at the same instant, what others are bound to do to *him*. That same voice, which forbids him to injure a single fellow-creature, forbids every fellow-creature to do *him* harm."—(*Channing*.)

XV. — (*April 10th*).

## JOSEPH A SLAVE.

Read Genesis xxxix. 1-6.

As slavery is said to have a merciful origin, so had the enslavement of Joseph—his brother's wish to save him from death. The money paid, Joseph was taken from the pit, fastened to a pole (probably) and dragged behind the camels of the merchant men to Egypt.

The anguish of the boy : deprived of home, of parent, of liberty : carried to a foreign country to be again sold like a beast of burden. Arrival in Egypt.

Egypt a land of wonders to the poor slave-boy. The name Egypt, *Ai-kupt*—"the land of the Copt." An older name was *Chem, Cham* (in Bible *Ham*,) meaning black, from the dark colour of the part fertilized by the Nile, in contrast to sands of surrounding desert. Nile saves Egypt from being desert. Explain how.

Egypt early became a rich country. Its buildings, even in ruins, excite wonder at the present day. Joseph probably taken to the capital, *On* (Heliopolis, "the city of the sun,") and offered for sale perhaps in the public market. A modern traveller tells of his visit to the slave-market at Cairo. He says : "It is a large old building, enclosing a hollow square, with chambers all round, both above and below. There were probably 500 or 600 slaves, sitting on mats in groups of ten, twenty, or thirty, each belonging to a different proprietor. Most of them were entirely naked, though some, whose shivering forms evinced that even there they felt the want of their native burning sun, were covered with blankets. They were mostly from Dongola and Sennaar ; but some were Abyssinians, with yellow complexions, fine eyes and teeth, and decidedly handsome. The Nubians were very dark, but with oval, regularly-formed, and handsome faces, mild and amiable expressions, and no mark of the African except the colour of their skin. \* \* \* Prices vary from four to twenty pounds sterling ; but the sick, as carrying within them the seeds of probable death are coolly offered for almost nothing, as so much damaged merchandise, which the seller is anxious to dispose of before it becomes utterly worthless on his hands."—Refer to the slave-auctions in America.

Joseph, a handsome boy, bought by Potiphar. His faithful service of his master. Points to notice : (1.) Joseph, a boy, taken from the watchful eye of parent. Young people require sympathy and careful guidance at home in the formation of their characters. Away from home, temptations increase, while helpful influences diminish. Yet in every position it is possible to refuse wrong and choose good. (2.) A tendency in slavery to destroy self-respect, to make one do, not what is right, but only what will save from punishment. Hence slaves often mean in character. Joseph to be honoured because he kept his manliness (virtue) even as a slave. (3.) Qualities of industry, diligence, and integrity always bring rewards—esteem of others ; prosperity ; satisfaction of conscience.



XVI. — (*April 17th.*)

## JOSEPH IN PRISON.

Read Genesis xxxix. 20-23 and xl.

Men living in communities must respect rights of others; must not injure another in person or property. Society checks by punishment those who commit crime. Confinement in prisons a mode of punishment. Criminals deprived of liberty, to deter them and others from crime. Disgrace attaches to crime, consequently to imprisonment. The disgrace is in the crime, not in the punishment. Sometimes innocent prisoners, like Joseph, are imprisoned. A prisoner once wrote :

“ Stone walls do not a prison make,  
Nor iron bars a cage ;  
Minds innocent and quiet take  
That for a hermitage.”

**Innocent persons imprisoned**

(a) Through mistake. Case of a German missionary arrested in London a few years since on a charge of murder.

(b) Because others have thought criminal what they thought right—*e.g.*, their religious opinions. Examples, Daniel, Peter, Paul, Polycarp, Cyprian, Huss. Story of John Bunyan. (*See* 1 Peter iv. 12-16.)

Men suddenly plunged into adversity often yield to despondency. A great man in such a case is roused to energy. Bunyan wrote *Pilgrim's Progress*. Joseph by diligence and faithfulness commends himself to keeper of the prison. We are told, “The Lord was with Joseph.” God is with men when they do what is right : God speaks to their consciences. It was this that sustained the spirits and energies of Joseph. Consciousness of right, the thought that God was with them sustained the martyrs. Jesus, speaking of a trying period, when even his disciples should be scattered, and leave him alone, says, “I am not alone, because the Father is with me.” God is always with those who seek to do right.

Joseph's sympathy with two of the prisoners shewn by his interpretation of their dreams. His words to the chief butler (vv. 14-15) shew that he sighed for liberty. Refer to cases of Savanarola and St. Cyran. Read Byron's *Prisoner of Chillon*.

**Lessons :**

- (1). Punishment most to be dreaded is the reproach of our own conscience.
- (2). Punishment incurred in a good cause is not disgraceful but honourable.
- (3). He is only great who in adversity neither wastes his energies in fruitless complaints nor in useless repining, but preserving his dignity, perseveres in virtue.

XVII.—(*April 24th.*)

## JOSEPH'S ELEVATION.

Read Genesis xli. 1-40.

We left Joseph in prison, wishing for freedom, thinking sadly of his lost home, but doing his best. After two years, chief butler mentioned Joseph to his royal master, when the latter had dreamed, and desired an interpretation. Joseph sent for, and prepared for an audience. Probably the prison not very clean. Joseph "shaved" and "changed his raiment." Herodotus tells that the Egyptians generally shaved. Wilkinson, from the study of the monuments says, "So particular were they on this point that to have neglected it was a subject of reproach and ridicule; and whenever they intended to convey the idea of a man of low condition, or a slovenly person, the artists represented him with a beard."

The kings of Egypt all called Pharaoh (*Ph'Ra*—"The Sun.") They had great power, and received honours almost as if gods. Monumental inscription, addressed to King Sethos I., addresses him as "the good god" and the "divine sun."

Dream of the kine. In hot countries cows will stand in the water for hours, and swim over deep rivers. "Fed in a meadow" (vv. 1-18) should rather be "fed on the swampy grass." Plutarch and Clemens say that the Egyptians considered the cow as the symbol of the goddess Isis and the earth—*i.e.*, of fruitfulness. "Coming up" from the Nile has a special significance, when we remember that fruitfulness of Egypt is dependent on the Nile.

Dream of the ears of corn. Reference is to "Egyptian wheat," which bears seven ears on one stalk.—"Blasted with the east wind." In the east at times hot destructive winds blow, withering vegetation and endangering human life. When the simoom blows, travellers are obliged to fling themselves flat on the ground, and avoid breathing it. Camels bury their nostrils in the sand.

These dreams emblematical of seven fruitful seasons to be followed by seven barren seasons. Joseph suggests that provision should be made for the years of famine by storing up the surplus of the fruitful harvests, and that a man "discreet and wise" should be appointed to see this done. Joseph's insight in this matter shews Pharaoh that he is a man suitable for the office. Pharaoh appoints Joseph ruler over Egypt, second in authority only to the king—what we should call Prime Minister, the highest dignity one not the heir to the throne could attain.

Such a position involves great responsibility. He who occupies it should prefer the public good to his private comfort or gain. Power and dignity imply the duty of service to others. In Christ's words, "He who would be greatest, must be servant of all."

## Ecclesiastical Summary.

ON the third anniversary of his election to the Papal chair, Leo XIII. announced an "extraordinary Jubilee." People who do not know much about Jubilees have been asking what this means. It seems that a Jubilee conveys a plenary indulgence to the whole Church, or at least to those who visit the churches of St. Peter and St. Paul, at Rome. Originally a Jubilee was held every 100 years; in 1350 it was fixed at every 50 years; and from 1470, every twenty-fifth year has been a Jubilee year. In addition to this, each Pope usually ordains a Jubilee at his elevation, and has the power of according an "extraordinary Jubilee," whenever he thinks fit. The present Jubilee is offered in a spirit rather of lamentation than of congratulation, but it is hoped it may procure "better times for the Church."—The Bishop of Strasbourg, in his Lent pastoral, has ordered the introduction of the name of the German Emperor into the public prayers, and this with the full authority of the Pope; a more hopeful sign of "better times," than even the promulgation of a Jubilee.—In Italy, the whole population of Bertolla, near Turin, amounting to 2,000 parishioners, has embraced the Protestant religion. The priest has been suspended, and the church closed.—Archbishop Firmian, of Salzburg, in 1731 banished from his diocese 30,000 persons on account of their Evangelical belief. A Countess Firmian has just died at Salzburg, leaving money to found an Evangelical orphan school, for children from Salzburg and the vicinity. "Thus, I believe," she says, "I may atone for the sin of one of my family who in the last century, perhaps too fanatically, drove many Evangelical families to ruin."—John MacHale, Archbishop of Tuam, the "Lion of the Tribe of Judah," completed his 90th year on 6th March.—Archbishops, even of the infallible church, do not always agree. The moderate and loyal pastoral of the Most Rev. Edward M'Cabe, of Dublin, on Irish affairs, has provoked a fierce rejoinder from the Most Rev. Thomas W. Croke, of Cashel, who claims to represent the views of an "overwhelming majority" of Irish priests. This is sad, if true.—English Catholics are joining the Nonconformist

agitation against the presence of civil registrars at marriages. The distinction in this respect between marriages performed at the Established churches and elsewhere, is, and probably was intended to be, invidious. At the same time the certainty of registration would be best secured, either by compelling all marriages to be registered in the first instance by a civil officer, or, as in Ireland, by compelling copies of the register to be deposited quarterly with the civil authority.—Rayon's fine etching of Cardinal Newman, from the portrait by Ouless, will probably be ready for delivery by the 1st May.—Of a somewhat distinguished follower of Newman from Anglicanism to the Roman Church, Rev. John Moore Capes, who returned some years ago to the Established communion, it is reported in the Catholic papers that he has lost his reason.

Still the Ritualistic difficulty. The prosecution of Mr. Enraght is to be resumed. Mr. Dale has received another preferment, so is safe till he begins again. Rev. S. F. Green of Miles Platting has not only had bailiffs in his house for the recovery of costs, but has been arrested for contempt of court, and lodged in Lancaster Gaol. The *Church Times* announces that Mr. Green "occupies the self-same cell which George Fox the Quaker once occupied, and he has been sent by the authority of the Quaker Chancellor of the Duchy," John Bright. Times are indeed changed since 1660, in more ways than one. Poor George Fox tells us his gaoler "was exceedingly rude and cruel, and many times would not let me have meat brought in, but as I could get it under the door. Many people came to look at me, some in great rage, and uncivil and rude. Once there came two young priests, and very abusive they were, the worst of people could not be worse." It was in a very different spirit that "Mr. Green was visited by several local clergymen. At an early hour a splendid bouquet of cut flowers was sent to the Castle for Mr. Green, being the gift of young ladies, who also furnished a carpet for his room. The room occupied by Mr. Green is commodious and well lighted, and furnished with every requisite." Many a poor parson would



enjoy such a holiday.—The return of curates' stipends for 1879, moved for by Mr. Talbot, M.P., shows that the thin end of the establishment sliding scale of ecclesiastical payments is thin indeed. There are 387 curates in sole charge, and 4,888 assistant curates; seventy of the former, and 363 of the latter receive less than £100 a year; 211 having only "a nominal stipend," and four receiving the magnificent sum of £10 a year. The average is about £120; three lucky assistant curates actually get £400 a year.—An unusual number of ecclesiastical measures is occupying the attention of Parliament. Among these the most important are a Bill to repeal the Act forbidding persons in Holy Orders to sit in the House of Commons; and a Bill "to provide for the establishment of Church Boards in parishes in England and Wales." This sweeping measure proposes to give to a committee elected by the ratepayers control over the furniture and ritual of the church, and a power of disposing of all collections.

Among Presbyterian matters, the most notable has been the judgement passed by the Spring Commission of the Established Kirk, in reference to the barbarous treatment of natives in 1878 and 1879 by the missionaries at Blantyre, a station in connection with the East African mission. Rev. Duff Macdonald was formally recalled. The defence set up for his conduct was that he had assumed a right of civil jurisdiction; but, in two of the cases investigated, the exercise of the imagined right was proved to have been attended with cruelty.—Scottish burghs have a power of deputing representative elders to the General Assembly of the Kirk; but in Aberdeen, Perth, Montrose, and Forres the Town Councils have declined to continue the practice; another sign among many that the Disestablishment feeling is making steady progress.—The Divinity Faculty in Aberdeen University are not to be outdone in heresy hunting by their Free Kirk rivals. Dr. Cunningham, of Crieff, having got into bad company in the volume of *Scotch Sermons*, will not be received by the Faculty as the Assembly's Lecturer in Pastoral Theology. A proposal in the Senatus to deprive the Faculty of the power entrusted to it of arranging for such lectures, has led to a warm discussion, and the motion is

postponed, but not withdrawn.—Professor Robertson Smith's popular series of lectures is coming out in a volume, *The Jewish Church in the Old Testament*.—Lectures from a more conservative standpoint are being multiplied in Scotland, particularly in Edinburgh, and the theological stir does not show any symptoms of subsidence.—Rev. Joseph Cook, of Boston, who is on a tour in the interests of theological reaction, has just visited Belfast; he is a lively speaker, with a good deal of acquirement, and knows how to make his points.—One of the oldest ministers of the Irish General Assembly, Rev. Moses Black, has died. He was ordained at Kilmore, Co. Down, in 1833, over a new church erected "in consequence of the prevalence of Arianism in the neighbourhood." A fellow-student with Lord O'Hagan, he was a man of considerable powers, but rarely came to the front.—We did an injustice to Rev. Isaac Nelson, M.P., by our quotation from the *Witness*. He did not speak at a Sunday meeting in Hyde Park. He only "accidentally crossed the park" while the meeting was in progress.

The Methodist Ecumenical Council, to be held in London next September, is to discuss no doctrinal questions. The American representatives were anxious to open up some burning topics *e.g.*, the elimination of the damnable clause of the Athanasian Creed, the interpretation to be put upon Wesley's Sermons (the legal creed of Methodism), and "the power of the living church to supersede all written standards." This would have been taking counsel to some purpose; but English Methodism is cautious, not to say timid.—The Methodist Lord Mayor will give a banquet in May, in honour of Dr. Moffatt, the veteran missionary.—The Lord Mayor presided on the 25th March at a meeting to which Unitarians were invited, for the promotion of a statue to the martyred William Tyndale, translator of the New Testament.

English Congregationalism is agitated by an unusual contest, viz: a competition for next year's Chairmanship of the Congregational Union of England and Wales. Dr. Joseph Parker, of the City Temple, is first in the field, but an opponent is put forward in the person of Rev. J. A. Macfadyen, of Manchester, who may be considered the official candidate. Dr. Parker is regarded by many

of his brethren as a somewhat obtrusive windbag; at the same time there is certainly a degree of liberalism about him, often uncouth and sometimes eccentric.—In reference to the Trust Deed Question, Rev. R. W. Dale, of Carr's Lane, Birmingham, is reported to have said at a meeting of the English Congregational Chapel Building Society, that "his own preference was for having no doctrinal clauses. The deed of Carr's Lane Chapel had in it no doctrinal clauses."

The famous Surrey Chapel, erected about a century ago by Rowland Hill, the scene of the labours of Sherman and of Newman Hall, and since 1876, in the hands of the Methodists, was finally closed on the 23rd March, the site being disposed of for building purposes.

It is not generally known that there are three distinct sorts of "the people called Quakers." The majority, termed Gurneyites by their opponents, are fast assimilating themselves to the ways and thoughts of the Evangelical world. Then there are the Hicksites, a rationalistic section, very numerous in America. Lastly, there is a slender remnant holding firmly the pure original principles of Friends. In the *Western Friend*, an organ of this section, published at Quakervale, Kansas, we find a formidable list of indictments preferred against the modern Friends. Among other things, they are accused of having "failed to join early Friends in bearing a testimony against a reference to Father, Son, and Holy Spirit as 'separate persons;'" and "against making the blood of Christ to be only 'outward or literal blood;'" they have failed also "to condemn the false and unsound doctrine of 'instantaneous conversion' by imputative righteousness." Primitive Quakerism, in short, is just as far from modern "orthodoxy," as it is from modern rationalism.

The fact that General Garfield, the new President of the United States, belongs to the religious body of "Disciples," has led to inquiries respecting the views and status of that community. It was founded in 1802 by an Irishman, Alexander Campbell, a member of the Secession Church. It is a Baptist and a Nonsubscribing body, and while not professedly Unitarian, is practically so, having carried out the principle that nothing that is not as old as the New Testament shall ever form

part of its creed. Ireland has done its share in the introduction of religious movements in America. The first Presbyterian ministers in Philadelphia were Francis Mackenzie and Patrick Mackie from Donegal. The founders of Methodism in New York were Philip Embury and Barbara Heck, from Limerick.

From Transylvania we learn that a new volume of Channing, the *Perfect Life*, has just been translated into Hungarian.—The death of Dr. Árpád Gyergyai, from overwork, at the early age of thirty-six, removes one of the most promising men of science belonging to the Unitarian Church of Hungary. He visited London in 1875.—A very important decision has been reached in the Unitarian Church of America. The "Southgate Fund" was left to a church in Leicester, Mass., for support of Unitarian preaching. The trustee refused to pay over the income to Rev. S. B. Weston, minister of Leicester, on the ground that his radicalism had gone beyond the bounds of Christianity, and therefore of Unitarianism. It was agreed to submit the matter to a committee of referees, including Dr. J. Freeman Clarke, E. E. Hale, Rush R. Shippen and others. The committee decided, we believe unanimously, that Mr. Weston was not entitled to the benefit of the fund. This result has created some surprise in England, where Unitarianism is a word of very wide meaning; but in America it seems to be accepted as the only possible decision.—Dr. Bellows finds it necessary to husband some of his strength, and is to have an assistant.—The death of Rev. John F. W. Ware, on 26th February, removes the able representative of a remarkable family.—Dr. Peabody, who graduated in 1826, has resigned the Professorship of Christian Morals and the office of University Preacher at Harvard, and is likely to spend a year or two in Europe.—The University Library at Harvard is open now on Sundays to regular readers.—While the leaders of our body in America are some of them feeling the pressure of years, young and able men from other denominations are joining the ministerial ranks. Mr. Miln at Chicago, and Mr. Slicer at Brooklyn, are recruits of great promise.—On the other hand, the mother, brothers, and sister-in-law of Mr. D. W. Moody, the revivalist, have left us



for the Congregational body.—In England, the Affirmative Lectures in London have attracted considerable attention, and have given rise to a discussion in the *Christian World* on Unitarians and Unitarians, in the course of which much sympathy is expressed for the positive side of the spiritual teaching of affirmative Unitarians.—The foundation of a new school-room at Stepney College Chapel was laid by Edwin Lawrence, Esq., on 23rd February, by torchlight, and during a heavy fall of snow. Among the papers deposited in the stone was a copy of this magazine.—Rev. J. Page Hopps has conducted an unprecedentedly successful series of Sunday afternoon short lectures, with good musical accompaniments, at Leicester. It was followed by a social gathering on 24th February, at which upwards of 1,000 persons were present, the chair being taken by the mayor, not a Unitarian.—Mr. Samuel Courtauld of Gosfield Hall, Essex, formerly President of the British and Foreign Unitarian Association, died 17th March, æt. 88. His name is prominently associated with the successful agitation for the abolition of compulsory church rates. Two Unitarian causes, at Halstead and High Garrett, were mainly supported by him and his family.—The Annual Meeting of the Belfast Domestic Mission was held on the 11th March, when expression was given to a sense of the diligence and devotedness of the missionary Rev. Joseph Pollard, who, we observe, has had the honour of a place on the Executive Committee of the Town Coal Fund. The *Unitarian Herald* gives currency to a rumour that this meeting may be followed up by proceedings in chancery.—At the Annual Meeting of the Ulster Unitarian Association on 18th March, the presence of Rev. Eli Fay of Sheffield, gave great interest to the occasion. Mr. Fay preached on behalf of the Association

on the following Sunday. A collection for the same object was recently taken at Larne, after a sermon by Rev. C. J. M'Alester.

The Secularists have erected a handsome building as a Secular Hall, at Leicester." "Over the entrance are busts of Socrates, Jesus, Voltaire, Paine, and Owen." As this building has cost £4,500, it shows that Secularism has some money at command. It was opened on 6th March, both divisions of the Secular camp, as represented by G. J. Holyoake and C. Bradlaugh, taking part in it.—The last named leader of the party is found liable to penalties for sitting and voting in the House of Commons without taking the oath. In the debate on Flogging in the Army, the part he took in volunteering the opinion and experience of one who had himself been a private soldier, was mainly.

We call the special attention of our readers to the first article in this month's issue, on the subject of the Religious Census. It is extremely desirable to secure as much uniformity as possible in filling up the column headed *Religious Profession*; otherwise our total, not too large in any case, may be hopelessly split up.—We would mention also the matter of the Simultaneous Sermons, on 10th April, in reference to the Opium Traffic. Already 156 ministers have agreed to direct the attention of their congregations to this topic on that day.—In a little work, advertised in our columns, Rev. Henry Hawkes directs our thoughts to the advisability of celebrating the Lord's Supper on the anniversary of its institution, the evening before Good Friday. That will be, this year, Thursday the 14th inst. Whether carrying out his suggestion or not, ministers will find Mr. Hawkes' manual of service very appropriate and useful.